

REPORT

NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 8th February 1902.

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I.—FOREIGN POLITICS.

The *Hindi Bangavasi* [Calcutta], of the 3rd February, says that the Persian Gulf question is, day by day, assuming a more serious aspect. Russia is looking with eager eyes at Bandar Abbas, and Germany at Koweit. If these two mighty Powers succeed in occupying these two ports on the Persian Gulf, English supremacy over that gulf will be much curtailed.

HINDI BANGAVASI,
Feb. 3rd, 1902.

II.—HOME ADMINISTRATION.

(a)—Police.

2. It has been often reported, says the *Burdwan Sanjivani* [Burdwan], of the 28th January, that at 8 or 9 at night 3 or 4 persons are seen standing with *lathis* in hand on the Grand Trunk Road near the villages Nababer Hât, Fagupur, and Chandul, and that passers-by have been attacked by them from time to time.

BURDWAN
SANJIVANI,
Jan. 28th, 1902.

3. The *Dacca Prakash* [Dacca], of the 2nd February, says that there was a case of theft in the house of Dr. Hara Lal Chakravarti, and a boy servant, aged about 12 or 13 years, was suspected and sent to the police. At the police-station the boy was confined in the prison-room, which was locked from outside, and there was nobody there to keep watch over him. All of a sudden a groaning sound caught the ears of a writer-constable, who opened the door and saw the boy in a sitting posture with his *chudder* tied round his neck. The boy died shortly after. The above is the police version of the matter. But it is not quite unnatural for the public to entertain all sorts of suspicion, in view of the circumstances surrounding the matter.

DACCA PRAKASH,
Feb. 2nd, 1902.

4. The same paper hears that although an order has been issued transferring Daroga Kali Prasanna Das of Keraniganj to Manikganj, the Sadar Inspector is unwilling to part with him on the ground that his transfer would seriously interfere with the due performance of the work of his own thana. The writer observes it is inconceivable that anybody would support the continuance of the daroga at Keraniganj, and exhorts the higher authorities to do what is right and proper without minding persuasion or recommendation.

DACCA PRAKASH

(b)—Working of the Courts.

5. The *Jyoti* [Chittagong], of the 30th January, says that great *zulm* is being perpetrated by Government on Munsifs in the mufassal. The Government has built houses for the residence of the Munsifs, and will make each Munsif pay one-tenth of his salary as rent. Officers drawing salaries as large as two or three thousand rupees per month rarely give away one-tenth of their salary as house-rent. The Munsifs, who receive much smaller pay, are hardly able to pay ten per cent. thereof as house-rent, nor do they require houses at so high a rent. A house at a lower rent, say Rs. 5 or 6, would do well for them. There is also another point of view from which the matter may be looked at. Suppose a house costs Government Rs. 3,000, and a Munsif, drawing a salary of Rs. 200—400, lives in it. The monthly rent will be Rs. 30 on an average; and a simple calculation shows that in ten years the proceeds from the rent will cover the entire cost of the building, together with the costs of repairs. The house will continue to remain as Government property after ten years, and will yield an income to the owner. Has the Government really entered upon a fresh lucrative business by building houses for Munsifs in the mufassal? The cost of no such house should exceed one thousand and five hundred rupees.

JYOTI,
Jan. 30th, 1902.

6. A correspondent of the *Hitavadi* [Calcutta], of the 31st January, asks the following questions in support of the allegations published in a previous issue against the Munsif of Amta, Howrah.

HITAVADI,
Jan. 31st, 1902.

the Munsif of Amta in the Howrah district (see Report on Native Papers of the 18th January, 1902, paragraph 9):—

1. How long is Sadhu Charan Ray, orderly, dead? Have the authorities been informed of his death? Has any one seen Sarada Charan Pal present in court any day as an orderly? Is it not a fact that this Sarada Charan Pal went to the Munsif's native home on the occasion of the last Durga Puja festival, and returned to Amta on the 2nd instant? Is he not at present working in his master's house? Is it not a fact that a servant of the Munsif's came from Murshidabad and drew an orderly's pay? Had not one Hari Charan Kanthal petitioned the Sessions Judge of Howrah about this matter, and was not an explanation called for from the Munsif? How many orderlies have been appointed and dismissed after Sadhu Charan Ray? Do not some of the court peons frequently do the work of cooking in the Munsif's house?

2. That the Munsif seldom comes to court at 11 A.M. will be seen from an inspection of his diary. Is it not a fact that on one occasion he struck off some cases when the parties had gone, by his order, to call their pleaders? When did he come to court, and when did he leave it on the 23rd November last? When did he come to court on the 25th following, and where was he on the preceding day?

3. How long did the following cases stand on his file and under what circumstances were they struck off:—

Case number.	Plaintiff.	Defendant.
889 of 1900 ...	Beni Madhab Chattopadhyaya ...	Tinkari Chattopadhyaya and Kshadhwaj Midda.
245 of 1901 ...	Naburaddi Mallik ...	Prasanna Kumar Paldi.
538 (Rent) of 1901 ...	Jyot Kumar Mukhopadhyaya ...	Munsi Mullik.
251, 253 and 283 of 1901.	Dina Bandhu Bandyopadhyaya, Prasanna Kumar Roy, Fakir Das Dhara, and Anukul Chandra Basu.	Kishori Mohan Roy, Nabin Chandra Mandal, and Jogendra Nath Basu.

4. What is the reason that whenever the Munsif has to make a local enquiry, he orders the parties to hire for him a palanquin with a double set of bearers belonging to a man named Narayan Mete? Do the victorious parties get the expenses which are thus incurred?

5. Does not the Munsif press parties and witnesses to take their oath on the *Chandi Thakurani's* flower in the case of Hindus and on the Koran in the case of Muhammadans? Was not a witness in Raj Kumar Dhaoa's case confined in the nazir's room for refusing to take his oath in the above manner, and was not an affidavit made in consequence in the High Court?

6. Does not the Munsif force parties to compromise cases?

7. Was there not a dispute with the Malakars about cocoanut trees?

8. Is it not a fact that the Munsif's domestic servants are appointed as acting peons in his court?

9. Does not the Munsif know that when the court-peshkar was in charge of records some alterations were made in them? And if so, did he enquire into the matter?

HITAVADI,
Jan. 31st, 1902.

7. The same paper publishes various allegations against the Additional Munsif of Goalundo. It is said he addresses people in an angry and thundering tone without sufficient reason. As soon as he takes his seat on the bench, he inquires if parties to the cases on the board are present, and at once strikes off those cases the parties to which are found absent. This was done even in the rainy and stormy days in November last. When a case is called on for hearing, the Munsif proceeds with it even in the absence of the pleader who may at that time be engaged in some other court, without any notice to the pleader. The Munsif often uses angry and thundering language against a witness when a prompt answer is not given. He has a supreme contempt for the natives of East Bengal, whom he calls *bargals* in open court.

8. The *Suhrid* [Noakhali] of the 2nd February has the following against Maulavi Azhur, the senior Deputy Magistrate of Noakhali :—

The senior Deputy Magistrate of Noakhali.

Suhrid,
Feb. 2nd, 1902.

1. On the 3rd August last Nachhar Ali, one of the accused persons in a case under sections 147 and 342 of the Indian Penal Code, said in a petition to the District Magistrate, that the Deputy Magistrate had expressed in open court that the other accused persons in the case would be convicted and punished on their appearance in court, and that it was useless for them to remain concealed. How greatly unjust it is to decide cases before hearing them!

2. On the 19th June last Muhammad Amjad, an accused person, made a petition to the Deputy Magistrate himself, in which the latter was found fault with for having called the petitioner's witnesses *বাকী*.

3. The police had sent up for trial both the parties in a case of criminal breach of public tranquillity. On the 12th October 1900, Wahed Ali Bhuyan made a petition to the District Magistrate that the Deputy Magistrate had discharged one of the parties without taking evidence, that the party thus discharged had brought a cross-suit against the petitioner, and that the manner in which the Deputy Magistrate was conducting the case and giving instructions to the complainant's witnesses showed that he was biased.

9. Referring to the Burma case in which a European constable was charged with having whipped, shot four times at, and at last attempted to murder a native constable, the *Prativasi* [Calcutta] of the 3rd February says that the accused person has been acquitted by the trying Magistrate on the ground that he was under the influence of liquor when he committed the crimes.

Such cases of miscarriage of justice and conversion of trials into farces are not rare now-a-days. It need not be said what would have been the fate of the offender in the Burma case if he had been a native. It is true that in spite of the law there must be some difference between the treatment which is received by the conqueror and the treatment which is received by the conquered in courts of justice. But there should be a limit to everything. Such partiality and inordinate leniency shown towards European offenders have made the lives of Indians trifling play things in the hands of white men. If the oppressed Indians ever venture to raise their hand against their white oppressors, the *Englishman* and other Anglo-Indian newspapers deafen the ears of the Government with cries of alarm at the fancied peril which has befallen all whitemen in India. But do they not see that the lives of the Indians are being more and more imperilled every day at the hands of whitemen on account of the great partiality which is shown to the latter by courts of justice?

PRATIVASI,
Feb. 3rd, 1902.

(d)—Education.

10. The *Medini Bandhav* [Midnapore], of the 29th January, says that the

Unequal treatment of pathsalas in the Midnapore district.

upper primary schools and pathsalas in the Kalindi Balisai, Bhograi, Khalisa, Bhograi and Gaonmes parganas within the Contai subdivision of the Midnapore district, have so long been regarded as lying within a khas mahal, and have consequently received aids and rewards one-and-a-half times greater than those received by schools and pathsalas outside khas mahals. But the Sub-Inspector of the Egara Circle has issued a circular that henceforward the upper primary schools and pathsalas in these parganas, with the exception of those in the Kalindi village in the Kalindi Balisai pargana will be considered to be outside the khas mahal. Why this has been done is not known. How can parganas so long regarded as lying within a khas mahal be suddenly removed from it?

Again, if all these parganas be removed from the khas mahal, how can only one village, Kalindi, be kept within it? Why should the upper primary school and the pathsala in the Kalindi village receive aids and rewards larger than those received by the rest? It is hoped that the authorities of the District Board will consider the matter in its proper light.

MEDINI BANDHAV,
Jan. 29th, 1902.

SANJIVANI,
Jan. 30th, 1902.

11. The *Sanjivani* [Calcutta], of the 30th January, does not approve of the *personnel* of the University Commission. Of the seven members, five are Europeans and two Muhammadans; while four of them are officials. A Commission, so constituted, cannot command public confidence. Do the foreigners who form the majority of the Commission know much about the wants of Indian students? It is true that three competent gentlemen have been selected as Local Members of the Commission to represent the Calcutta, Bombay and Madras Universities, respectively. But they will have nothing to do with the preparation of the Commission's report, their opinion will not be sought for the purpose, and so their association with the Commission will be productive of no good. Native gentlemen have been selected as local members to represent the Universities of Calcutta, Bombay and Madras; but why have the Directors of Public Instruction of the North-Western Provinces and the Punjab been selected to represent their respective Universities on the Commission? Is it because no duly qualified Indians could be found in the North-Western Provinces and the Punjab for the purpose? Would it not have been better to have chosen instead the Principal of the Kayastha College, Allahabad, and the Principal of the Dayananda College, Lahore, respectively? Then, again, why is there not a single representative of the private colleges, owned and conducted by Indians, while Missionary colleges have got a representative in the person of the Principal of the Wilson College, Bombay? The fact is, Government is very much disposed to have the control of all affairs in its own hands. It does not see, however, that this is oftentimes productive of much harm. The Hon'ble Mr. Gokhale has been an educationist all his life, and he would have been an acquisition to the Commission. There is no paucity of qualified non-official Indian gentlemen in other Provinces, quite worthy to have a seat on the commission; but none has been taken in.

JYOTI,
Jan. 30th, 1902

12. The *Jyoti* [Chittagong], of the 30th January, is very sorry at the transfer of Babu Rajeshwar Gupta, head master of the Chittagong Training School, and fears that this will prove disastrous to the institution. He has always been a highly meritorious and painstaking officer, and the school has always achieved brilliant success at the annual examinations. It is also said that Jaygopal Babu, the second master, will be appointed as head master. This gentleman has not as yet given such proof of his ability as to deserve the head mastership. It is further said that the Director of Public Instruction will do away with the stipends or scholarships now attaching to the training school, and will found free studentships instead. This, it is feared, will prove a death-blow to the institution, inasmuch as the scholarships are the only things which attract students to the training school in preference to English schools.

BASUMATI,
Jan. 30th, 1902

13. The *Basumati* [Calcutta], of the 30th January, says that the Inspector of Schools, Chittagong, has done wrong by recommending Dhar's maps in his list of text-books. It is hoped that the able and conscientious Inspector will soon see his way to mend his mistake, and promulgate a revised list of text-books.

PRATIVASI,
Feb. 3rd, 1902.

14. The *Prativasi* [Calcutta], of the 3rd February, has the following in English:—

The University Commission. "The new Education Commission does not promise well. It is no doubt a matter of regret that both with the people and the Government, the class-room experience goes for nothing. The gentlemen appointed to conduct the enquiry and their helpers in this matter are not, most of them, at home in the subject. They might otherwise be very able men. But had they the time and opportunities to watch the forces that are at work to interfere with the spread of sound education in our midst? University education has not been much of a success for various reasons. It is only the man who has daily opportunities to take stock of the forces weaning the learner from a really inspiring ideal of education that can be of any use to the Commission in fingering the plague-spots. We are at a loss to understand how gentlemen, who are in the habit of taking the present state of things with perfect complacency, can be safely entrusted with the duty of formulating a scheme of reform. The Hon'ble Mr. Raleigh, the President of the Commission,

in his first convocation speech, gave expression, if we remember right, to his feeling of annoyance at the criticism of those who held that University education had not been much of a success in our country, and it is a matter of surprise to those who take any interest in educational affairs that the gentleman who does not seem to be alive to the necessity of any change is to play a prominent part in this thorough overhauling.

"The Hon'ble Mr. Raleigh is a University man to the core of his being; we have heard of his vast learning and uncommon abilities, but how can he know to what extent the ideals of sound education have been realised here in our Universities? It was only the other day that while presiding at a meeting of the University Institute he told the persons assembled that it is through debate, conversation, the friction of mind against mind, that knowledge is best disseminated. But is he aware of the fact that it is in disregarding this primary dictum of teaching that the chief evil of the system lies?"

"Then again the provincial members have been recruited from the bench and the bar. Education is supposed to have an intimate connection with the 'brief-bag.' It is painful to see that those who have turned their back upon the profession of teaching as something unworthy of them, should invariably be summoned to discuss how people should be taught. We are grieved to see that in the constitution of the Commission Lord Curzon also shares this common bias to the legal luminaries."

(c)—*Local Self-Government and Municipal Administration.*

15. The *Pratinidhi* [Comilla], of the 29th January, has the following in English:—

The Sanitary Commissioner's intended visit to Comilla.

"We understand that the Sanitary Commissioner of Bengal will inspect this town ere-long. That his inspection of the town is significant, more than one way, as affecting the Municipal administration of the town, will appear from his own inspection report of the 1st December 1900 and the Annual Report on the Working of the Municipalities of this Division for the year 1900 to 1901. We have shown in our several issues that his inspection report was based upon a misconception of facts; we do not care to discuss here how he drew up his inspiration; but there is an internal evidence in the report bearing land marks of second-hand informations. In support of our statements, we cite below a few instances:—The Sanitary Commissioner at the outset of his report committed a blunder, and we are constrained to say that this egregious blunder as to the income of the Municipality led him to the other mistakes; the Municipal income was never Rs. 32,500 a year, as stated by the Sanitary Commissioner. On a reference to the municipal accounts or the annual report of the division, it will appear that the total income of the year ending 31st March 1901, was Rs. 24,204 only; where did he get Rs. 32,500? The difference of Rs. 8,300 is not small; there is no wonder that with this idea dominant in his mind the 'plea of want of fund' could not carry conviction to him; then the Sanitary Commissioner said that the water-supply of Comilla was as bad as ever, and he suggested that the supply of filtered water should be the first consideration of the Municipality, but the Divisional Commissioner says in his annual report that the pressing want of the Comilla Municipality is proper drainage. In the opinion of the Sanitary Commissioner, the money that would be spent for drainage, 'could be better utilized in providing a filtered water-supply.' The Municipality is in the horns of dilemma, at a fault to follow which suggestion. We make no hesitation to say that the Divisional Commissioner is right, the Sanitary Commissioner is wrong; the water-supply of the town is not at all a pressing necessity; the Lieutenant-Governor himself spoke highly of the tanks of the town: had the Sanitary Commissioner taken the least trouble to personally examine the water of the reserved tanks, he would not have said that the water-supply of Comilla is "as bad as ever." Now, as to Major Roger's admirable scheme, it may be *admirable*, but we are bound to say that it is chimerical, to carry out the scheme is simply impracticable. It were better for the Sanitary Commissioner to enquire of the present Civil Surgeon, before finding fault with the municipality, whether he ever placed before the municipality the feasibility of the scheme. The water of the Gumti river is so

PRATINIDHI,
Jan. 29th, 1902.

bad, to flush the tanks with such water would pollute the tank water—a change from bad to worse. We shall show in our next issue his other mistakes. We hope this time the Sanitary Commissioner will make independent inquiries and such suggestions as are practicable.”

BANGAVASI,
Feb. 1st, 1902.

16. The *Bangavasi* [Calcutta], of the 1st February, says that the result of the Malaria Conference in Nagpur is awaited with great interest. The mosquito theory of malaria is in the ascendant now. In a jail a number of prisoners were kept under curtains, and they were not attacked with malaria, whilst those not so kept were. In his essay on malaria, Mr. J. T. Birdwood says that pits, cuttings by the sides of railways, etc., are hot-beds of malaria, because mosquitoes abound in them, and that these should be filled up. In 1862 and following years, large numbers of trees, bamboo clumps, creepers, etc., were destroyed in the hope of removing malaria. Destruction of mosquitoes will now begin. What more will follow is not known.

(f)—Questions affecting the land.

HITAVADI,
Jan. 31st, 1902.

17. The *Hitavadi* [Calcutta], of the 31st January, says that the recent resolution on the land-revenue policy of the Government of India does not reflect the large-mindedness of its author. But it is gratifying that instead of making matters short, as Lord George Hamilton did in commenting on Digby's book of 400 pages, Lord Curzon has given an elaborate reply to the open letters addressed to him by Mr. Romesh Chandra Dutt. Although the resolution will neither increase nor diminish the distress of the people, yet it redounds to the glory of a ruler that he replies to the representations of his subjects. The path of reform is thus cleared and people put implicit faith in the working of the Government.

BANGAVASI,
Feb. 1st, 1902.

18. The *Bangavasi* [Calcutta], of the 1st February, writes as follows :—
The productive power of the land must be increased by artificial means if the wealth of the country is to be augmented. But Government must help the raiyat in attaining that object. It should at least adopt measures for enabling the people to irrigate their fields in a year of drought. The existing irrigation canals are not sufficient for the purpose. Large tanks should be excavated in all villages and fields, in order that they may be utilised for the purpose of irrigation as well as for supplying pure drinking water to men and cattle. This would also furnish a solution of the question of water scarcity. Native peasants know the use of manure, but their poverty prevents them from availing themselves of this means of increasing the fertility of the soil. It is not true that the cultivation of jute is one of the causes of the comparative immunity of Bengal from famine. It is notorious that the increase of jute cultivation has in several places led to a decrease in the cultivation of paddy, and thereby to distress arising from want of food. Again, because remarkably good outturns are obtained from certain crops in Bengal, it is not therefore right to argue that land in other parts of India is less fertile than that in Bengal. Cotton, for instance, which grows luxuriantly in the Central Provinces, does not thrive in Bengal. One cannot admit that the Tenancy Act has brought about an improvement in the condition of the Bengal peasant. Instead of producing any such good result, it has, on the contrary, increased litigation between landlords and tenants, with the result that both are now heavily encumbered with debt.

Lord Curzon's words of kindness and sympathy in his resolution on the land-revenue assessments in India have produced a most reassuring effect in the public mind. Government has done well by directing remissions to be granted in unfavourable years.

(g)—Railways and communications, including canals and irrigation.

CHARU MIHIR,
Jan. 28th, 1902.

19. The *Charu Mihir* [Mymensingh], of the 28th January, complains that there is no waiting room for passengers at the Jagannathganj station on the Mymensingh-Jagannathganj line. This is a source of great hardship.

to passengers, because a train arrives at Jagannathganj from Mymensingh at half past eleven at night, but no steamer being available at that hour passengers are obliged to wait. Then, again, the Assam mail steamer is, as it appears from the time-table, due at Jagannathganj between 1 and 2 P.M., but it often reaches Jagannathganj at 7 or 8 P.M. Passengers from Mymensingh, bound for Calcutta, have, in consequence, to loiter on the river side till the arrival of the steamer, and, this, as may well be imagined, causes much hardship, and sometimes much loss of time.

20. The Mayna pargana in the Midnapore district, write the inhabitants

A cross embankment in the Midnapore district.

of the pargana in the *Medini Bandhav* [Midnapore] of the 29th January, is surrounded by rivers. It is therefore protected on all sides by embankments,

through which there is only one outlet for water, namely, the Parasua sluice on the Cossye. The water of the Cossye becomes brinish in the month of Magh, and remains such for some months following. To prevent the entrance of this salt-water into the pargana through the khal in it, Government erects a cross-embankment every year at its mouth. Last year, the Executive Engineer, Midnapore, left the cross-embankment half erected. The inhabitants of the pargana saved themselves by completing it themselves. Recently, the Executive Engineer has issued a notice that Government will not erect it this year, and that whoever will erect it without the sanction of the District Magistrate will be punished.

The khal supplies drinking water over the greater part of the pargana. If its water be made brinish by the salt-water of the Cossye, cholera and other diseases will surely break out in the pargana. It is hoped that the District Magistrate will cause an enquiry to be instituted into the matter by an impartial and disinterested officer.

21. The train which now leaves Chittagong at 8-30 P.M., will, from the 1st

Train timing at the Chittagong station.

February, leave at 7-30 instead, and reach Chandpur at 3 A.M. This, says the *Jyoti* [Chittagong], of the 30th January, will cause hardship to passengers.

They will have scarcely time to take their meals before starting; nor will food be available at intermediate stations or on reaching Chandpur at 3 in the morning. Then, again, the mail will have to be closed at the Post Office earlier by an hour; and this will also cause public inconvenience.

22. A correspondent of the *Hitavadi* [Calcutta], of the 31st January, writes

Complaint regarding steamer consignments in Balaganj in the Sylhet district.

to say that there is just now considerable dissatisfaction among the tradesmen in Balaganj in the district of Sylhet. They complain that they have

been long suffering loss on account of shortage in their consignments per steamers. The Agent at Fenchuganj has been several times written to, but to no purpose. A consignment of date-molasses, weighing 9 maunds at Goalundo, the despatching station, to the address of Sashanka Mohan Shaha, was short in weight by nearly one maund when it reached Balaganj!

(h) - General.

23. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 29th January, writes as follows:—

The inclusion of a holy place within the jurisdiction of the Forest Department.

The holy tract on the eastern borders of India, bounded by Lavanaksha on the north, the Mandakini Ganga on the east, Barabanal on the south, and Vyaskunda on the west, is a forest region studded thick with shrines discovered or yet undiscovered. Within this holy region, only five miles in extent, many ascetics are to be found absorbed in divine contemplation in the recesses of its hills, while many more are to be found roaming about in search of shrines which still lie concealed in its depths. That many shrines still lie concealed within that region will be evident from a perusal of the religious books of the Hindus treating of their holy places. The inclusion of such a place within the jurisdiction of the Forest Department is a clear interference with the Hindu religion. But we are sorry and surprised to hear that this entire region has, with the exception of Chandranath and two other shrines, been included within the jurisdiction of the Forest Department.

MEDINI BANDHAV,
Jan. 29th, 1902.

JOTTI,
Jan. 30th, 1902.

HITAVADI,
Jan. 31st, 1902.

SRI SRI VISHNU
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
Jan. 29th, 1902.

From time immemorial, no Indian Sovereign has ever interfered with this holy region, the local *Mohanta* having always been left to manage it in the interests of the Hindu community and for the benefit of the presiding divinities. The present *Mohanta* protested against the proposed inclusion of the place within the jurisdiction of the Forest Department. But the Collector of Chittagong entrusted a Brahmo Deputy Magistrate with an enquiry into the matter, who submitted a report dictated by his fancy, without visiting the tract in question or making any enquiry as to the system of pasturage or procuring of wood obtaining in it. The enquiry ought to have been entrusted to an experienced Deputy Magistrate, who is well versed in the Hindu *Sastras*, and an enquiry ought to have been made into the above particulars.

By its inclusion into the jurisdiction of the Forest Department, this region will gradually lose all its sanctity, for so stringent and rigorous are the forest rules that it would now be all but impossible for devotees and pilgrims to practise their devotions or roam about in search of new shrines or procure wood with any sense of security. In 1302 B.S., a Hindu ascetic was prosecuted by the Forest Officers of North Arcot for having entered a local forest, with a view to the practising of religious devotions, and was sentenced by the Magistrate to undergo imprisonment for three months. In the very same year many thousands of "Darias" living near the Sibra hill in the Madras Presidency, implored the forest authorities with tears in their eyes for permission to perform in the woods their customary religious rites, but they implored in vain. Under the Forest Act no one is permitted to enter a forest without a license, and license-fees are so heavy that any prolonged stay in the forest with a view to the discovery of shrines is out of the question.

Many Sovereigns, Hindu, Musalman and Buddhist, have ruled over India from remote antiquity. There was also the long reign of our late Empress, who was as a mother to us Indians. But none of them ever sought to include this small area within the jurisdiction of the Forest Department. Would it then be right to wound the religious feelings of the Hindus in this manner at the very commencement of the new Emperor's reign? If this holy place of the Hindus be included within the jurisdiction of the Forest Department, even during the administration of the just and noble-hearted Lord Curzon and of the kind-hearted Sir John Woodburn, it would be idle for them to expect redress from anybody else.

24. The same paper writes as follows:—

Prospects of agriculture in India.

The examination of food for cattle is a matter of no small importance. Some kinds of grass increase their milk, and some reduce it, and it is necessary that the cultivator should know these varieties. Unfortunately for the Indians these matters are not investigated by Government servants. There are Government Chemical Examiners, but they are everywhere engaged in examining the stomachs of people dying suspicious deaths, and they nowhere examine manures. Every one in this country knows that insects poison corn-fields and destroy crops. But Government never dreams of killing them. Its attention is never drawn to the harm which is done to crops by various causes.

In many places in India, in the Sundarbans, for example, cultivators have to depend on labourers for harvesting crops. If labourers fail, crops perish where they grow. But in America a machine invented by MacCormic, obviates this difficulty. We wrote to the Government to introduce the machine into this country. The matter was referred to the Agricultural Department, and on the 1st November last, Mr. Lyon, the Director of Land Records and Agriculture, wrote to us asking for information about the machine.

It is the Government and not the Agricultural Department which is to blame for this ignorance. Government takes no care of the department and the department lives only in name. Even the Director knows that the department is practically lifeless. Mr. Lyon is an able, energetic and experienced officer. He has more than once complained of the poverty of his department. But Government never hears him. He asked Government to give effect to Dr. Voelcker's advice about improving agriculture in India, but to no effect. Government has enough money for large military expenditures, but nothing for the Agricultural Department.

A big cultivator in America has nearly 30,000 bighas of land. All this land is ploughed by machine, and the entire harvesting is done by ten MacCormic machines. Twenty or twenty-five men suffice for the management of the big farm.

Wheat is grown on one lakh and fifty thousand bighas of land in the Sacramento Valley in America. By the help of machines the crop grown on this extensive land is harvested and made ready for sale at the rate of 200 bighas per day. This is the reason why American cultivators make large profits, although they have to pay enormously high wages to labourers compared with the wages of Indian labourers. The people of this country have no idea of the height to which agriculture has been carried in America. They do not know how to improve agriculture, and Government is indifferent in the matter. In spite of Dr. Velcker's report, Government has not shaken off its habitual lethargy.

There is a police-station every ten miles in the country. The need for them may be questioned. But there can be no question that agricultural boards, agricultural schools, experimental farms, &c., are needed in every part of the country.

25. The *Hitavadi* [Calcutta], of the 31st January, says that Sunday, which is a day of rest everywhere else, is not such in the Government Central Press, where a certain number of people are compelled to work on that day every week. Such employment on a Sunday is authorised by the office hand-book, but it requires, at the same time, that all persons so employed shall get a holiday on some other day in the week. Now, we should like to ask the Coach Officer whether it is, with his knowledge, that the Press is kept open on Sundays, and whether he is aware that the men who are compelled to work on that day, get no holiday on any other day of the week in consideration of the work done by them on that day.

We spoke in our last issue (see paragraph 25 of Weekly Report on Native Papers for the 1st February 1902) of the detention of a certain number of the employes in the Press buildings at night. Men have been so detained even on Sundays.

We are not aware whether the Comptroller of the Indian Treasuries has made any objection to the purchase of mats and blankets for the use of the Press employes at night. We hope that he will object to it at the proper time. If it has been found possible to conduct the work of the Press so long without such detention, it is not easy to see why it should now be found necessary to detain people in this way.

Petty Government servants have so many small grievances that our columns would hardly suffice for an enumeration of them all. Petty grievances create a bad impression in the minds of people. Neglect and injustice shake the people's faith in Government. If the people once come to lose their belief that justice and truthfulness constitute the cardinal policy of British rule in India, India will no longer be looked upon as the dominion of Englishmen, but merely as a ground on which English beasts may roam at pleasure.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

26. In an article communicated to the *Hitavadi* of the 31st January, the writer, who describes himself as a Brahman traveller, narrates the following conversation which he had at the Rajghat station with an old Bengali gentleman, who was a great admirer of English rule :—

The old man said: "See, Thakur, how safely and fearlessly are we seated here to-day. Had it been under any other rule, a blow from a bludgeon would have by this time powdered our skulls. Am I not right?" I replied, "Yes, that is true, but you should also once look at the other side. In those days heads were powdered by blows given with bludgeons, but now for want of food people die of hunger. The number of unnatural deaths has not decreased. During your own lifetime, extending over more than sixty years, not a few people, reduced to skeletons through starvation, have found relief in death. Their number is too large to be counted by thousands, it exceeds one crore; nay,

HITAVADI,
Jan. 31st, 1902.

HITAVADI,
Jan. 31st, 1902.

The question of famine under British rule.

a couple of crores. Does not the thought of such people rend one's heart? Now, which is preferable—death by one stroke of the sword or death by the slow consuming process of hunger?" The old man pondered awhile and said with a deep sigh, "Thakur, neither is good. But as for the famine you speak of, were there no famines in the past? Why, the famine of '76 might be said to have been an occurrence of only the other day." I began to think in my mind, who was responsible for the famine of '76? At that time the Hindus had no king of theirs in the country, they had no ruling class, no warrior, no emperor. The Musalmans had no Foujdar, Subadar, Vizier or Padishah. There might have been some such dignitaries in name, but none in reality. At that time the goddess of Musalman prosperity was about to sink in the sea of misfortune, while the astute English merchant seized the opportunity created by the prevailing confusion to slowly and cautiously stretch forth his hand for the purpose of divesting her of her golden crown. Gradually the Nawab Nazim of Bengal became a pensioner on sixteen lakhs. The Musalman throne was still at Murshidabad, but the goddess of Musalman prosperity was in the English palace at Calcutta. That is why I was thinking about the party who should be held responsible for the famine of '76.

The famine of '76 is usually known as the "Manwantar" of '76. As the word *Manwantar* means the end of one rule and the beginning of another, and as there was a change of rule in '76, the Musalman rule making room for English, *Manwantar* is very properly used to describe the visitation of that year. I then said to the old man: "The famine of '76 was the necessary result of the political revolution that occurred about that time, but who but the English Government should be held responsible for the fact that even during this peaceful period of British rule, the demon of famine is freely stalking over the land? We Indians know only our sovereign and recognise no body else. The weal and woe of the sovereign are bound up with those of the subject. The sovereign's righteousness leads to, an increase in the number of his subjects, while his sin causes their destruction. Be pleased to call to your mind the story related in the *Ramayan* of the untimely death of a Brahman boy which occurred during the reign of Ram. That story shows what complete reliance and profound faith we have in the sovereign and with what firm and unshaken devotion we regard him. May we not, like that bereaved Brahman father, say—English sovereign, we know not what heinous sin is being committed under your rule, in consequence of which this golden land, India, has become denuded of its food supply and is by its wailings melting every sympathetic heart in the civilised world, and as a result of which the fact of your inability to support your subjects is being echoed and re-echoed all over the world?"

VI.—MISCELLANEOUS.

ROZNAMA-I-MUKAD.
DAS HABEUL
MATEEN,
Jan. 27th, 1902.

27. The *Roznama-i-Mukaddas Hablul Mateen* [Calcutta], of the 27th January, has the following:—

The duty of the English to the Indians.

It is true that the Hindu race of India has been conquered and reconquered by many conquerors, but they have never adopted the habits and customs of the conquering races. It can, therefore, be said that the Indians will never give up their national customs and language, and that they will gradually bring the foreigners who have and will yet come into India, into their own pale. The Musalmans are gradually adopting Hindu manners and customs, and will be slowly absorbed into the surrounding Hindu population, and no trace will be left of their distinct nationality save the record of history.

The English, who are now masters of the vast Indian Empire, ought to know that rival European races are looking at them with envious eyes, and that when they see an Empire like India, once the seat of Brahman civilization and supremacy, in the grasp of the English nation, a fire of envy must be burning in their hearts. It has become very necessary for England to defend India against foreign invasion. They ought to know that their occupation of Gibraltar, Malta, Cyprus, Aden and the Cape in the west, and the Khaiber Pass, the Bolan Pass the Kurram Pass and Herat in the east is no safeguard against a foreign invasion of India. They ought to do

such things in India as will strengthen the foundations of British rule in it. The only thing which will make the English occupation of India permanent is the obliteration of all distinction between the rulers and the ruled. All rights and privileges, to which the English are entitled, should be granted to the natives of India without any distinction of creed or colour. When the Indians will see that their prosperity and decline are bound up with those of the ruling nation, and when the English will consider it their duty to promote the welfare of the thirty crores of Indians, the former will see that the permanence of English rule in India will be a good thing for them. We see that narrow minded Englishmen and Indians will not be at one with us on this question, but those who have the good of India at heart will at no distant time see this prophecy fulfilled.

28. The *Hitavadi* [Calcutta] of the 31st January has the following:—

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Mr. Cotton's visit to Goalpara of true merit, we should have now seen Mr. Cotton made a Governor or a Lieutenant-Governor, instead of the Chief Commissioner of Assam that he is, and should have found him called Sir Henry Cotton and not plain Mr. Cotton. An official like Mr. Cotton would not have been, in that case, denied official honours.

But by the people of this country, Mr. Cotton has been, and is being, honoured as a god. Any one who has witnessed the reception that was accorded to him at Goalpara on the occasion of his recent visit to that town, will see how much more valuable are the honours that are paid by a people to their ruler than the empty titles of distinction which, as an official, he may receive at the hands of Government. It is true that the demonstrations held by poor people are not marked by the pomp and pageantry, the collection of gems, the illumination by electric lights, and the display of costly flags which money alone can purchase, but the outcome as they are of earnest and loving devotion, such demonstrations are necessarily rare, and it is only a few in whose honour they are held. Our Goalpara correspondent says that the enthusiasm which prevailed among all classes in that place on the occasion of Mr. Cotton's recent visit, and the preparations that were made from the time they were first informed of his intended visit to give him a suitable welcome almost defy description. Every one tried to do his best. The inhabitants raised subscriptions, and respectable people laboured like coolies to decorate the town. Boys and girls made paper wreaths, while women prepared wicks for the lamps to be used in the illuminations of the place. In short, the one thought that seemed to exercise the minds of the residents was how they might accord a fitting reception to the god-like Mr. Cotton. As the 17th of January, the day fixed for the visit approached, they cheerfully laboured day and night with renewed vigour to make the reception a success. It was a unique spectacle that was witnessed at Goalpara.

URIYA PAPERS.

29. The *Utkaldipika* [Cuttack], of the 25th January, states that the health of the Cuttack district is good, but the Puri correspondent of the same paper states that cholera has made its appearance in the Puri district.

UTKALDIPIKA,
Jan. 25th, 1902.

Health of the Puri and Cuttack districts.

30. The *Samvad Vahika* [Balasore], of the 23rd January, states that the number of petty thefts is increasing in the Balasore town, and that the local authorities should take

SAMVAD VAHIKA,
Jan. 23rd, 1902.

Theft in the Balasore district.

steps to stop them at once.

31. Referring to the death of a large number of cattle in the late famine, the same paper suggests that steps should be taken for the storage of fodder, grass or other similar articles to meet the requirements of a famine year, for the preservation of domestic animals is as necessary as that of human life for the development of the national wealth of the Indians.

SAMVAD VAHIKA,

The question of storing fodder against famine.

32. All the native papers of Orissa speak in encouraging terms of the Exhibition that is to take place at Cuttack on the 7th February next, and observe that every one

ALL URIYA PAPERS.

The coming Cuttack Exhibition.

capable of so doing, should lend his helping hand towards the success of the undertaking.

URIYA AND
NAVASAMVAD,
Jan. 23rd, 1902.

33. A correspondent of the *Uriya and Navasamvad* [Balasore], of the 23rd January, states that virulent party-spirit in the Balasore Municipal Board prevents it from doing efficient work. The correspondent, though professing himself to be a strong advocate of the Local Self-Government principle, is in favour of depriving the Municipality of its power of electing its own Chairman. The correspondent pleads for an official Chairman, and states that such a Chairman will increase the efficiency of the Balasore Municipality.

34. The *Utkaldipika* [Cuttack], of the 25th January, mourns the death of Mr. Cranenburgh, of Calcutta, a pleader, who had been of great service to legal practitioners by his law publications, and of Kapileswar Bidyabhusan of Puri, who had been of great service to the Uriya reading public by his varied literary productions.

UTKALDIPIKA,
Jan. 25th, 1902.

35. Referring to the Ross defalcation case in Calcutta, the same paper states that the punishment inflicted on Mr. Ross was comparatively light. If any attention is paid to the extenuating circumstances in favour of a highly-paid officer like Mr. Ross, much more attention ought to be paid to the circumstances of poor amla or clerks, who are tempted to embezzle or misappropriate public money.

UTKALDIPIKA.

36. Referring to the speech of the Maharaja of Kuch Bihar on the occasion of the distribution of prizes to the best exhibitors in connection with the late Calcutta Exhibition, the same paper points out that no exhibition can produce the desired effect unless the Indians resolve to prefer country-made articles to foreign articles, when such articles are available in India, and thereby show their true patriotism.

UTKALDIPIKA.

ASSAM PAPERS.

37. The *Silchar* [Silchar], of the 31st January, hears that an application has been forwarded to the Government by the steamer company for sanctioning the construction of a tramway from Fenchuganj to Sylhet. There was a project to construct a branch railway line from Kalaurha to Sylhet, and the necessary surveys have been made for the purpose. Should the Government be inclined now to give up this project, it ought to grant the application of the steamer company.

SILCHAR,
Jan. 31st, 1902.

38. The same paper says that a body of Musalmans, who live by house-breaking, theft and incendiarism, commit all sorts of oppression on innocent people in several places in the Cachar district. They are a terror to the neighbourhood, and nobody dares check them for fear of greater oppression. They have interdicted the use of shoes among the people of the Patni caste. One day one Ram Prasad Patni, the *guru* of the Shalchaprha Pathsala, was seen in the bazar wearing shoes; and he was insulted by some Musalmans. A few days after, on the night of the 18th November, they fastened the door firmly from outside and set fire to the thatched house in which the said Ram Prasad Patni and some of his pupils lay fast asleep. When the house was in flames, they awoke and narrowly escaped by cutting holes in the bamboo wall. The aggrieved persons came to Silchar to lay complaints against their oppressors, but refrained from doing so for fear of still greater oppression and for want of proper evidence.

SILCHAR.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 8th February, 1902.